

Upanishads

Rig Veda

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1. Aitareya Upanishad

Translated by Swami Gambhirananda

Published by Advaita Ashram, Kolkatta

Om! May my speech be based on (i.e. accord with) the mind;
May my mind be based on speech.
O Self-effulgent One, reveal Thyself to me.
May you both (speech and mind) be the carriers of the Veda to me.
May not all that I have heard depart from me.
I shall join together (i.e. obliterate the difference of) day
And night through this study.
I shall utter what is verbally true;
I shall utter what is mentally true.
May that (Brahman) protect me;
May That protect the speaker (i.e. the teacher), may That protect me;
May that protect the speaker - may That protect the speaker.
Om! Peace! Peace! Peace!

I-i-1: In the beginning this was but the absolute Self alone. There was nothing else whatsoever that winked. He thought, "Let Me create the worlds."

I-i-2: He created these world, viz. ambhas, marici, mara, apah. That which is beyond heaven is ambhas. Heaven is its support. The sky is marici. The earth is mara. The worlds that are below are the apah.

I-i-3: He thought, "These then are the worlds. Let Me create the protectors of the worlds." Having gathered up a (lump of the) human form from the water itself, He gave shape to it.

I-i-4: He deliberated with regard to Him (i.e. Virat of the human form). As He (i.e. Virat) was being deliberated on, His (i.e. Virat") mouth parted, just as an egg does. From the mouth emerged speech; from speech came Fire. The nostrils parted; from the nostrils came out the sense of smell; from the sense of smell came Vayu (Air). The two eyes parted; from the eyes emerged the sense of sight; from the sense of sight came the Sun. The two ears parted; from the ears came the sense of hearing; from the sense of hearing came the Directions. The skin emerged; from the skin came out hair (i.e. the sense of touch associated with hair); from the sense of touch came the Herbs and Trees. The heart took shape; from the heart issued the internal organ (mind); from the internal organ came the Moon. The navel parted; from the navel came out the organ of ejection; from the organ of ejection issued Death. The seat of the procreative organ parted; from that came the procreative organ; from the procreative organ came out Water.

I-ii-1: These deities, that had been created, fell into this vast ocean. He subjected Him (i.e. Virat) to hunger and thirst. They said to Him (i.e. to the Creator), "Provide an abode for us, staying where we can eat food."

I-ii-2: For them He (i.e. God) brought a cow. They said, "This one is not certainly adequate for us." For them He brought a horse. They said, "This one is not certainly adequate for us."

I-ii-3: For them He brought a man. They said "This one is well formed; man indeed is a creation of God Himself". To them He said, "Enter into your respective abodes".

I-ii-4: Fire entered into the mouth taking the form of the organ of speech; Air entered into the nostrils assuming the form of the sense of smell; the Sun entered into the eyes as the sense of sight; the Directions entered into the ears by becoming the sense of hearing; the Herbs and Trees entered into the skin in the form of hair (i.e. the sense of touch); the Moon entered into the heart in the shape of the mind; Death entered into the navel in the form of Apana (i.e. the vital energy that presses down); Water entered into the limb of generation in the form of semen (i.e. the organ of procreation).

I-ii-5: To Him Hunger and Thirst said, "Provide for us (some abode)." To them He said, "I provide your livelihood among these very gods; I make you share in their portions." Therefore when oblation is taken up for any deity whatsoever, Hunger and Thirst become verily sharers with that deity.

I-iii-1: He thought, "This, then, are the senses and the deities of the senses. Let Me create food for them.

I-iii-2: He deliberated with regard to the water. From the water, thus brooded over, evolved a form. The form that emerged was verily food.

I-iii-3: This food, that was created, turned back and attempted to run away. He tried to take it up with speech. He did not succeed in taking it up through speech. If He had succeeded in taking it up with the speech, then one would have become contented merely by talking of food.

I-iii-4: He tried to grasp that food with the sense of smell. He did not succeed in grasping it by smelling. If He had succeeded in grasping it by smelling, then everyone should have become contented merely by smelling food.

I-iii-5: He wanted to take up the food with the eye. He did not succeed in taking it up with the eye. If He had taken it up with the eye, then one would have become satisfied by merely seeing food.

I-iii-6: He wanted to take up the food with the ear. He did not succeed in taking it up with the ear. If He had taken it up with the ear, then one would have become satisfied by merely hearing of food.

I-iii-7: He wanted to take it up with the sense of touch. He did not succeed in taking it up with the sense of touch. If He had taken it up with touch, then one would have become satisfied merely by touching food.

I-iii-8: He wanted to take it up with the mind. He did not succeed in taking it up with the mind. If He had taken it up with the mind, then one would have become satisfied by merely thinking of food.

I-iii-9: He wanted to take it up with the procreative organ. He did not succeed in taking it up with the procreative organ. If He had taken it up with the procreative organ, then one would have become satisfied by merely ejecting food.

I-iii-10: He wanted to take it up with Apana. He caught it. This is the devourer of food. That vital energy which is well known as dependent of food for its subsistence is this vital energy (called Apana).

I-iii-11: He thought, "How indeed can it be there without Me?" He thought, "Through which of the two ways should I enter?" He thought, "If utterance is done by the organ of speech, smelling by the sense of smell, seeing by the eye, hearing by the ear, feeling by the sense of touch, thinking by the mind, the act of drawing in (or pressing down) by Apana, ejecting by the procreative organ, then who (or what) am I?"

I-iii-12: Having split up this very end, He entered through this door. This entrance is known as vidriti (the chief entrance). Hence it is delightful. Of Him there are three abodes - three (states of) dream. This one is an abode, this one is an abode. This one is an abode.

I-iii-13: Being born, He manifested all the beings; for did He speak of (or know) anything else? He realised this very Purusha as Brahman, the most pervasive, thus: "I have realised this".

I-iii-14: Therefore His name is Idandra. He is verily known as Idandra. Although He is Idandra, they call Him indirectly Indra; for the gods are verily fond of indirect names, the gods are verily fond of indirect names.

II-i-1: In man indeed is the soul first conceived. That which is the semen is extracted from all the limbs as their vigour. He holds that self of his in his own self. When he sheds it into his wife, then he procreates it. That is its first birth.

II-i-2: That becomes non-different from the wife, just as much as her own limb is. Therefore (the foetus) does not hurt her. She nourishes this self of his that has entered here (in her womb).

II-i-3: She, the nourisher, becomes fit to be nourished. The wife bears that embryo (before the birth). He (the father) protects the son at the very start, soon after his birth. That he protects the son at the very beginning, just after birth, thereby he protects his own self for the sake of the continuance of these worlds. For thus is the continuance of these worlds ensured. That is his second birth.

II-i-4: This self of his (viz. the son) is substituted (by the father) for the performance of virtuous deeds. Then this other self of his (that is the father of the son), having got his duties ended and having advanced in age, departs. As soon as he departs, he takes birth again. That is his (i.e. the son's) third birth.

II-i-5: This fact was stated by the seer (i.e. mantra): "Even while lying in the womb, I came to know of the birth of all the gods. A hundred iron citadels held me down. Then, like a hawk, I forced my way through by dint of knowledge of the Self". Vamadeva said this while still lying in the mother's womb.

II-i-6: He who had known thus (had) become identified with the Supreme, and attained all desirable things (even here); and having (then) ascended higher up after the destruction of the body, he became immortal, in the world of the Self. He became immortal.

III-i-1: What is It that we worship as this Self? Which of the two is the Self? Is It that by which one sees, or that by which one hears, or that by which one smells odour, or that by which one utters speech, or that by which one tastes the sweet or the sour?

III-i-2: It is this heart (intellect) and this mind that were stated earlier. It is sentience, rulership, secular knowledge, presence of mind, retentiveness, sense-perception, fortitude, thinking, genius, mental suffering, memory, ascertainment resolution, life-activities, hankering, passion and such others. All these verily are the names of Consciousness.

III-i-3: This One is (the inferior) Brahman; this is Indra, this is Prajapati; this is all these gods; and this is these five elements, viz. earth, air, space, water, fire; and this is all these (big creatures), together with the small ones, that are the procreators of others and referable in pairs - to wit, those that are

born of eggs, of wombs, of moisture of the earth, viz. horses, cattle, men, elephants, and all the creatures that there are which move or fly and those which do not move. All these have Consciousness as the giver of their reality; all these are impelled by Consciousness; the universe has Consciousness as its eye and Consciousness is its end. Consciousness is Brahman.

III-i-4: Through this Self that is Consciousness, he ascended higher up from this world, and getting all desires fulfilled in that heavenly world, he became immortal, he became immortal.

Om! May my speech be based on (i.e. accord with) the mind;
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May you both (speech and mind) be the carriers of the Veda to me.
May not all that I have heard depart from me.
I shall join together (i.e. obliterate the difference of) day
And night through this study.
I shall utter what is verbally true;
I shall utter what is mentally true.
May that (Brahman) protect me;
May That protect the speaker (i.e. the teacher), may That protect me;
May that protect the speaker - may That protect the speaker.
Om! Peace! Peace! Peace!

Here ends the Aitareyopanishad, as contained in the Rig-Veda.

2. Aksha Malika Upanishad

[The Upanishad of Rosary Beads]

Translated by K. Srinivasan

Published by celextel.org

Om! May my speech be based on (i.e. accord with) the mind;
May my mind be based on speech.
O Self-effulgent One, reveal Thyself to me.
May you both (speech and mind) be the carriers of the Veda to me.
May not all that I have heard depart from me.
I shall join together (i.e. obliterate the difference of) day
And night through this study.
I shall utter what is verbally true;
I shall utter what is mentally true.
May that (Brahman) protect me;
May That protect the speaker (i.e. the teacher), may That protect me;
May that protect the speaker - may That protect the speaker.
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

1. Then the Prajapàti (Creator) asked Guha: "Oh Sir, (please) tell me the rules regarding the rosary of beads. What is its characteristic? How many varieties of rosaries are there? How many threads (does a rosary) contain? How should it be made? What are its colours? How is it consecrated? Who is its presiding deity? And what is the benefit (of using it)?"

2. Guha replied: "(It is made of any one of the following 10 materials) Coral, Pearl, Crystal, Conch, Silver, Gold, Sandal, Putra-Jivikà, Lotus or Rudrāksha. Each head must be devoted and thought of as presided over by the deities of Akàra to Kshakàra. Golden thread should bind the beads through the holes. On its right silver (caps) and left copper. The face of a bead should face, the face of another head and tail, the tail. Thus a circular formation must be made.

3. The internal thread must be thought of as Brahma (the Supreme Being). The right side silver cap must be considered to be the place of Shiva and Copper caps belonging to Vishnu. The face must be thought of as Sarasvati and the tail as Gayatri. The hole is Knowledge. The knot must be thought of as nature. The Beads representing vowels must be white (since they represent Sāttvika Guna). Those which represent mutes-consonants must be yellowish (since they are the result of mixture of Sattva and Tamas). The balance must be red in complexion (since they are Rājasic).

4. Then (after thus meditating the presiding deities in different part of the rosary) bathe it (or clean it) in the milk got from 5 types of cows (like Nanda); and then in Pancha-gavya (a sanctified liquid prepared from the cow-dung, cow's urine, ghee, curd and milk) and darbha grass immersed in water and then in the individual Pancha-gavya (in the aforesaid 5 things separately) and in sandal water. Then sprinkle water with darbha grass uttering Omkāra. Besmear it with eight fragrant (pastes) of eight (sweet-smelling substances like Sandal, Kasturi etc.,). Place it on flowers. Meditate (all) the letters in the rosary (or each letter in each bead).

5. Om Aëkàra, the conqueror of death, Omnipresent, be established in the 1st head!
Om Àëkàra, He who of the nature of attracting, found everywhere, be established in the 2nd head!
Om Iëkàra, the giver of wealth and firmness, be established in the 3rd head!

Om Ìèkàrà, the maker of clarity in speech and clear One, be established in the 4th head!
 Om Uèkàrà, the giver of strength, the essence of everything, be established in the 5th head!
 Om Ûèkàrà, One who drives away evil spirits, the intolerable, be established in the 6th head!
 Om Äèkàrà, One who disturbs the (the dis-order), the moving One, be established in the 7th head!
 Om Êèkàrà, the deluding one, the effulgent and shining, be established in the 8th head!
 Om Îèkàrà, the hater, the devourer of everything else (or one who conceals everything), be established in the 9th head!
 Om Ïèkàrà, the deluding one, be established in the 10th head!
 Om Eèkàrà, One who attracts everyone, Suddha-sattva, be established in the 11th head!
 Om Aièkàrà, the Pure and Noble (Suddha-sattvika), attracting human beings, be established in the 12th head!
 Om Oèkàrà, the (base) of entire speech, eternally pure, be established in the 13th head!
 Om Auèkàrà, of the nature of speech, capable of attracting the peaceful, be established in the 14th head!
 Om Aèkàrà, capable of attracting elephants etc., attracting, be established in the 15th head!
 Om Aãkàrà, capable of destroying death terrible, be established in the 16th head!
 Om Kaèkàrà, the remover of all poison, giver of auspiciousness, be established in the 17th head!
 Om Khaèkàrà, the tormentor (or disturber) spreading everywhere, be established in the 18th head!
 Om Gaèkàrà, He who puts down all obstacles, the greatest, be established in the 19th head!
 Om Ghaèkàrà, the giver of (sanbhasya), stupefier, be established in the 20th head!
 Om Ñaèkàrà, the destroyer of all poisons, the sharp, be established in the 21st head!
 Om Caèkàrà, the destroyer of (abhichara), cruel, be established in the 22nd head!
 Om Chaèkàrà, the destroyer of goblins, terrifying, be established in the 23rd head!
 Om Jaèkàrà, the destroyer of (krityas - abhichara), unstoppable, be established in the 24th head!
 Om Jhaèkàrà, the destroyer of (bhutas), be established in the 25th head!
 Om Ñaèkàrà, the churning of (mrityu), be established in the 26th head!
 Om Âaèkàrà, the remover of all diseases, the good One, be established in the 27th head!
 Om Âhaèkàrà, of the nature of moon, be established in the 28th head!
 Om Âaèkàrà, the soul of Garuda, remover of poisons, be established in the 29th head!
 Om Âhaèkàrà, the giver of all wealth, the good One, be established in the 30th head!
 Om Âaèkàrà, the giver of all successes (siddhis), the deluder, be established in the 31st head!
 Om Taèkàrà, the giver of wealth and grains, who pleases one, be established in the 32nd head!
 Om Thaèkàrà, One who yokes with dharma, faultless one, be established in the 33rd head!
 Om Daèkàrà, the developer of growth, with pleasing looks, be established in the 34th head!
 Om Dhaèkàrà, the destroyer of mundane suffering (visajvara), the expansive One, be established in the 35th head!
 Om Naèkàrà, the giver of enjoyment and liberation, the peaceful One, be established in the 36th head!
 Om Paèkàrà, the destroyer of poison and obstructions, the Evolved One, be established in the 37th head!
 Om Phaèkàrà, the giver of eight siddhis, like atomic form, taking capacity, the effulgent nature etc., be established in the 38th head!
 Om Baèkàrà, the remover of all defects, the auspicious One, be established in the 39th head!
 Om Bhaèkàrà, One who quiets the goblins, the terrifying One, be established in the 40th head!
 Om Maèkàrà, the deluder of haters, be established in the 41st head!
 Om Yaèkàrà, the Omnipresent, the purifier, be established in the 42nd head!
 Om Raèkàrà, the burning One, the odd shaped, be established in the 43rd head!
 Om Laèkàrà, the hearer of the world, the effulgent, be established in the 44th head!
 Om Vaèkàrà, the all-pervading One, the noblest One, be established in the 45th head!

Om Éaëkàra, the giver of all results, the sanctifier, be established in the 46th head!
 Om Çaëkàra, the giver of righteousness, wealth and pleasure,, be established in the 47th head!
 Om Saëkàra, the cause of everything, the undercurrent of all letters, be established in the 48th head!
 Om Haëkàra, the base of all speech, the pure One, be established in the 49th head!
 Om Laëkàra, the giver of all power, the Supreme One, be established in the 50th head!
 Om Kçaëkàra, the One who instructs on the main and subsidiary categories of the world, of the nature of Supreme effulgence, be firmly established in the crest gem!
 Mrityu not only means death but carelessness, non-alertness consequent swerving from the path of spirituality. Hence ajnana, nescience and the bodily perils like hunger etc., too are referred to as Mrityu.
 Such invocation of sacred syllables (avahana), their spirits and the deity who confers a particular boon and of the nature of a particular form must be invoked in the first head - right of central head. Invocation must be done circularly and end in crest jewel.

6. Then one must say: "Salutations to those gods who are on and move about in earth! Be firmly established in this rosary and bless us and forefathers too after getting established in Aksha-malika permit us for auspiciousness and good!"

7. Then one must say: "Salutations to those gods who are in and move about in atmosphere! Be firmly established in this rosary and bless us and forefathers too after getting established in Aksha-malika permit us for auspiciousness and good!"

8. Then one must say: "Salutations to those gods who are in and move about in heaven! Be firmly established in this rosary and bless us and forefathers too after getting established in Aksha-malika permit us for auspiciousness and good!"

9. Then one must say: "Salutations to seven crore mantras and 64 arts" and invoke their powers in rosary.

10. Then one must say: "Salutations to Brahma, Vishnu and Shiva" and invoke their powers in rosary.

11. Then one must say: "Salutations unto the 36 Tattvas (the fundamental categories)" and invoke the presence of the best Tattvas in it, praying to them to make the rosary capable of yielding the desired fruit like a divine-cow (Kamadhenu).

12. Then one must say: "Salutations unto Hundreds of Thousands of Saivites, Vaishnavites and Saktas (and seek their blessings and permission to use the rosary); be pleased and permit me to use".

13. Then one must say: "Salutations unto the powers of Mrityu; Let you all make me happy, happy!"

14. Then meditating on the rosary as representing everything as the form of God, should start touching eastwards, feeling grateful to its help and touch the heads (beads) 108 times.

15. Then getting up, placing it (on flowers) circumambulating utter the following incantation: "Om, Oh goddess, salutations, mother of all mantras of the forms of letters, rosary of beads; He who attracts everyone, Salutations! Oh goddess mantra matrike, rosary of beads, stupefier of everything, Salutations! Oh goddess, the remover of Abhicharas, Salutations! Oh goddess, eternal One, conqueror of nescience, the illuminator of everything, protector of the all world, life giver for all world, creator of everything, ordainer of the day, ordainer of the night, mover to the other rivers, mover to

other places, mover to other islands, mover to other worlds, shining everywhere always, she who illumines all hearts!

Salutations to you of the form of Parà!

Salutations to you of the form of Paéyanti!

Salutations to you of the form of Madhyamà!

Salutations to you of the form of Vaikhari!

Salutations! Salutations to you of the nature of all Tattvas, all knowledge, of the nature of all powers, of the nature of all good, worshipped by sage Vasistha, attended to by sage Visvamitra!

16. If one studies this in morning, the sins of night are destroyed. If one studies this in evening twilight, sins done in day are destroyed. One who reads this both in the morning and evening, even if a sinner becomes rid of sins. The mantras recited with rosary immediately give benefits." Thus said Guha to Prajapati. Thus ends the Upanishad.

Om! May my speech be based on (i.e. accord with) the mind;

May my mind be based on speech.

O Self-effulgent One, reveal Thyself to me.

May you both (speech and mind) be the carriers of the Veda to me.

May not all that I have heard depart from me.

I shall join together (i.e. obliterate the difference of) day

And night through this study.

I shall utter what is verbally true;

I shall utter what is mentally true.

May that (Brahman) protect me;

May That protect the speaker (i.e. the teacher), may That protect me;

May that protect the speaker - may That protect the speaker.

Om! Let there be Peace in me!

Let there be Peace in my environment!

Let there be Peace in the forces that act on me!

Here ends the Aksha-Malikopnishad, as contained in the Rig-Veda.

3. Atma-Bodha Upanishad

Translated by Dr. A. G. Krishna Warriar

Published by The Theosophical Publishing House, Chennai

Om! May my speech be based on (i.e. accord with) the mind;
May my mind be based on speech.
O Self-effulgent One, reveal Thyself to me.
May you both (speech and mind) be the carriers of the Veda to me.
May not all that I have heard depart from me.
I shall join together (i.e. obliterate the difference of) day
And night through this study.
I shall utter what is verbally true;
I shall utter what is mentally true.
May that (Brahman) protect me;
May That protect the speaker (i.e. the teacher), may That protect me;
May that protect the speaker - may That protect the speaker.
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

I-1. The innermost Brahman is A, U, M - saying this, a Yogi becomes free from the cycle of birth. Om, I bow to Narayana, having Sankha, Chakra and Gada. The upasaka will go to Vaikuntha.

I-2-4. The Brahmapura is a lotus, shining like lightning and lamp. The son of Devaki is Brahmanya (a Brahmana with 44 sacraments); so are Madhusudana, Pundarikaksha, Vishnu and Achyuta. Narayana is the one, existing in all creatures, the causal person without a cause.

I-5. One does not suffer meditating upon Vishnu without misery and illusion - there is no fear; one who sees many here goes from death to death.

I-6-8. In the middle of the heart-lotus It (Brahman) exists with knowledge as the eye; the world, knowledge are established in Brahman. He, the seeker, departs from this world with this knowledge, getting all desires in the other world becomes immortal. Where there is always light and value, there the person attains immortality - Om Namah.

II-1-10. The Maya has gone away from me, I am the pure vision; my ego has gone down, so has the difference between world, god and soul. I am the inner-self, without positive and negative rules; I am the expansive Bliss; I am the witness, independent, exerting in my greatness; without old age and decay, opposing sides, pure knowledge, the ocean of liberation; I am subtle without any attributes.

I am without three qualities, all worlds exists in my belly; the changeless consciousness, beyond reason and action, I have no parts, unborn, pure reality.

I am endless knowledge, auspicious, indivisible, faultless, reality unbounded. I am to be known by Agamas, attractive to all the worlds. I am pure joy; purity, sole, ever shining, beginningless; I have ascertained the highest Truth.

I know myself without a second, with discrimination. Even then Bondage and Liberation are experienced. The world has gone away that appears to be real like serpent and rope; only Brahman exists as the basis of the world; therefore the world does not exist; like sugar pervaded by the taste of

the sugarcane, I am pervaded by Bliss. All the three worlds, from Brahma to the smallest worm are imagined in me.

In the ocean there are many things, from the bubble to the wave; but the ocean does not desire these - So also, I have no desire for things of the world; I am like a rich-man not desiring poverty. A wise person abandons poison favouring Amrita. The sun which makes the pot shine is not destroyed along with the pot; so also the spirit is not destroyed with the body.

I have no bondage or liberation, no Shastra, no Guru. I have gone beyond Maya - let life go away or let the mind be attacked - I have no misery as I am filled with joy, I know myself; Ignorance has run away somewhere - I have no doership nor duty, kula and gotra. These belong to the gross body, not to me different from it. Hunger, thirst, blindness, etc., belong to the Linga-deha only. Dullness, desire etc., belong only to the Karana-deha.

Just as to an owl the sun is dark, so also for an ignorant person there is darkness in Brahman. When vision is blocked by clouds he thinks there is no sun. Just as Amrita, different from poison is not affected by its defects; I do not touch the defects of Inertia. Even a small lamp can remove big darkness; so even a little knowledge destroys big ignorance.

Just as there is no serpent in the rope at any time, there is no world in me.

Even practicing this for a muhurta (a short time) one does not return (to this world).

Om! May my speech be based on (i.e. accord with) the mind;
May my mind be based on speech.
O Self-effulgent One, reveal Thyself to me.
May you both (speech and mind) be the carriers of the Veda to me.
May not all that I have heard depart from me.
I shall join together (i.e. obliterate the difference of) day
And night through this study.
I shall utter what is verbally true;
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May that (Brahman) protect me;
May That protect the speaker (i.e. the teacher), may That protect me;
May that protect the speaker - may That protect the speaker.
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

Here ends the Atmabodhupanishad, as contained in the Rig-Veda.

4. Bahvricha Upanishad

Translated by Dr. A. G. Krishna Warriar

Published by The Theosophical Publishing House, Chennai

Om! Speech is rooted in my thought (mind) and my thought is rooted in my speech.
Be manifest, patent, to me; be ye two, for me, the lynch-pins of the Veda.
Let not Vedic lore desert me.
With this mastered lore, I join day with night.
I shall speak what is right; I shall speak what is true.
Let that protect me; let that protect the speaker.
Let that protect me.
Let that protect the speaker, protect the speaker!
Om! Peace! Peace! Peace!

1. Om. The Goddess was indeed one in the beginning. Alone she emitted the world-egg. (She) is known as Love's Part (IM). (She) is known as the half-syllabic instant after OM.

2. Of Her was Brahma born; was Vishnu born; was Rudra born. All wind-gods were born, celestial minstrels, nymphs, semi-human beings playing on instruments, were born (of Her), all around. What is enjoyed was born; everything was born (of Her). Everything of Power was born (of Her). The egg-born, the sweat-born, the seed-born, the womb-born, whatever breathes here, the stationary as well as the moving, and man were born (of Her).

3. She, here, is the Power supreme. She, here, is the science of Sambhu, (known) either as the science beginning with ka, or as the science beginning with ha, or as the science beginning with sa. This is the secret Om grounded in the word Om.

4. Pervading the three cities, the three bodies, illuminating within and without, She, the Consciousness within, becomes the Maha-Tripura-Sundari, being associated with space, time and objects.

5. She alone is Atman. Other than Her is untruth, non-self. Hence is She Brahman-Consciousness, free from (even) a tinge of being and non-being. She is the Science of Consciousness, non-dual Brahman Consciousness, a wave of Being-Consciousness-Bliss. The Beauty of the three-great-cities, penetrating without and within, is resplendent, non-dual, self-subsisting. What is, is pure Being; what shines is pure Consciousness; what is dear is Bliss. So here is the Maha-Tripura-Sundari who assumes all forms. You and I and all the world and all divinities and all besides are the Maha-Tripura-Sundari. The sole Truth is the thing named 'the Beautiful'. It is the non-dual, integral, supreme Brahman.

6. The fivefold form relinquished
And effects like space transcended,
Remains the one, the great being,
The supreme Ground, the only Truth.

7. It is declared either that 'Brahman is Consciousness' or that 'I am Brahman'. In dialogue it is said: 'Thou art That'; or 'This Atman is Brahman'; or 'I am Brahman'; or 'Brahman alone am I'.

8. She who is contemplated as 'That which I am' or 'I am He' or 'What He is that I am', is the Sodasi, the Science of Sri, the fifteen-syllabled (science), the sacred Maha-Tripura-Sundari, the Virgin, the

Mother, Bagala, the Matangi, the auspicious one who chooses her own Partner, the Mistress of the world, Chamunda, Chanda, the Power of the Boar, She who veils, the royal Matangi, dark like a parrot, light dark, mounted on a horse; opposed to Angiras; smoke-bannered; Power of Savitur, Sarasvati, Gayatri, part of Brahmic bliss.

9. The songs of praise dwell in the highest sphere
Where dwell all gods;
With Ric what will he do who knows not this?
They who know this well, they dwell all right;
This is the secret science.

Om! Speech is rooted in my thought (mind) and my thought is rooted in my speech.
Be manifest, patent, to me; be ye two, for me, the lynch-pins of the Veda.
Let not Vedic lore desert me.
With this mastered lore, I join day with night.
I shall speak what is right; I shall speak what is true.
Let that protect me; let that protect the speaker.
Let that protect me.
Let that protect the speaker, protect the speaker!
Om! Peace! Peace! Peace!

Here ends the Bahvrchopanishad, included in the Rig-Veda.

5. Kaushitaki Brahmana Upanishad

Translated by Dr. A. G. Krishna Warriar

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Om! May my speech be based on (i.e. accord with) the mind;
May my mind be based on speech.
O Self-effulgent One, reveal Thyself to me.
May you both (speech and mind) be the carriers of the Veda to me.
May not all that I have heard depart from me.
I shall join together (i.e. obliterate the difference of) day
And night through this study.
I shall utter what is verbally true;
I shall utter what is mentally true.
May that (Brahman) protect me;
May That protect the speaker (i.e. the teacher), may That protect me;
May that protect the speaker - may That protect the speaker.
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

I-1. Chitra Gargyayani, seeking to perform a sacrifice, chose Aruni (as his priest). He (Aruni) sent his son Svetaketu (bidding him to) officiate (as priest). When he (came and) sat, Gargyayani asked him: 'Son of Gautama! Is (transmigration) terminated in the world in which you will place me, or is there any abode in the world where you will place me?' He replied: I know this not. Well, let me ask (my) teacher. He (Svetaketu) went back to his father and said: 'He (as above); asked me, how shall I answer?' He (the father) said: 'I also do not know this. Let us pursue our Vedic studies in his residence and get what (information) others offer. Let us both go'.

Then, with fuel, in hand he (Aruni) returned to Chitra Gargyayani and said, 'Let me approach you as a disciple'. To him (Aruni) then, he said: 'Worthy of sacred knowledge are you, Gautama, who approached me (as a pupil). Come, I shall make it known to you'.

I-2. He said : 'Whoever depart from this world, all get to the moon. In the earlier half (of the lunar month) it (the moon) flourishes on their vital breaths; in the later half, it causes them to be reproduced. The moon verily is the door of the heavenly world. Who so answers it (aright), him it sets free (to go further). (but) him who does not answer, having become rain, (it) rains down here. Here he becomes a worm or an insect or a fish, or a bird, or a lion, or a boar, or a snake or a tiger or a person or some other in this or that condition according to his deeds and knowledge. Him who has come thus, one asks: 'Who are you?' He should reply:

'O seasons, from the Resplendent (moon) the seed has been gathered as it was falling from the fifteen-fold (the half lunar month) from the home of the fathers. As such, put me in a man as an agent. With the man as an agent, in a mother infuse me.

'I am born, being born forth as the twelfth or thirteenth succeeding month by means of twelve-fold or thirteen-fold father (the year). In the knowledge of that am I; for the knowledge of the opposite am I. So strive, O seasons, to make me immortal, by that truth, by that austerity, I am a season. I am of the season, Who are you? 'I am you'. He lets him go further.

I-3. 'Having entered upon this Path of the gods, he comes to the world of Fore, (then) the world of Air, (then) the world of Varuna, (then) the world of Aditya, (then) the world of Indra; (then) the world of Prajapati, (then) the world of Brahma. This world of Brahma has a lake of Ara, the moments of Yeshtihas the river Vijara, the three Ilya, the city Salajja, the abode Aparajita, the door-keepers Indra and Prajapati, the hall Vibhu, the throne Vichakshana, the couch Amitaujas, the beloved Manasi and her counterpart Chaksusi, who taking flowers verily weave the worlds, the mothers, the nurses, the nymphs and the rivers. To it comes he who knows this. To him Brahma (says), 'Run ye. With my glory verily he has reached the river Viraja, the ageless. He verily will not grow old.

I-4. 'To him go five hundred Apsarases, hundred carrying garlands, hundred carrying ointments, hundred carrying aromatics, hundred with vestments, hundred with fruits. They adorn him with the ornaments of Brahma. Adorned with Brahma's ornaments, a knower of Brahma goes unto Brahma. He comes to the lake Ara: he crosses it with his mind. On coming to it, those who know (only) the immediate (present) sink. He comes to the moments Yestihases these run away from him. He comes to the river Viraja. He crosses it with his mind alone. There he shakes off his good and evil deeds. His dear relations succeed to the good deeds, those not dear to the evil deeds. Then just as one driving a chariot looks at the wheel of the chariot, so he looks upon day and night; so upon good deeds and evil deeds and upon of pairs of opposites. Thus he, the knower of Brahman, devoid of good deeds, devoid of evil deeds, goes on to Brahman.

I-5. He comes to the tree Ilya and the fragrance of Brahma enters into him. He comes to the city Salajja; the flavour of Brahma enters into him. He comes to the abode Aparajita; the might of Brahma enters him. He comes to the door-keepers Indra and Prajapati; they run away from him. He comes to the hall Vibhu; the glory of Brahma enters into him. He comes to the throne Vichaksana; the Brihad and the Rathantara samans are its two fore-feet; the 'Syaita and Naudhasa, the two hind-feet; the Vairupa and the Vaichaja the two lengthwise pieces; the Sakvara and Raivata the two cross ones. It is Intelligence; for by intelligence one discerns.

He comes to the couch Amitaujas (of unmeasured splendour); this is the vital breath. The past and the future are its two fore feet; prosperity and earth are the two hind-feet; the Bhadra and the Yajnayajniya (Samans) the two head-pieces. The Brihad and the Rathantara are the two lengthwise pieces. The verses and the chants and the cords are stretched lengthwise. The sacrificial formulas are the cross ones. Some stems are the spread; the Udgitha the bolster; prosperity the pillow. On it Brahma sits. He who knows thus ascends it with one foot only at first. Brahma asks him: Who are you? To him he should answer: I am a season, of the seasons. From space as a womb I am produced as the semen for a wife, as the brilliance of the year, as the self of every single being. What you are that am I'. To him he says, 'Who am I'.

I-6. Self as Truth; it is the Self of all and is Brahman. He should say, 'The Real'. 'What is that, viz., the Real?' What is other than the gods (sense-organs) and the vital breaths, that is the sat (what is) As for the gods and the vital breaths, they are the tvam (the you). This is expressed by the word satyam. It is as extensive as all this. You are this world-all. Thus then he speaks to him. This very thing has been expressed by a Rig verse:

Having Yajus as her belly, having the Saman as his head
Having the Rik as his form imperishable.
Is Brahman - thus is he to be known.

The great seen consists on the Vedas.

He says to him; 'Wherewith does one acquire many masculine names?' He should answer: 'With the vital breath'.

'Wherewith does one acquire the feminine names?' 'With speech'.

'Wherewith the neater ones?' 'With the mind'.

'Wherewith the odours?' 'With the smell'.

'Wherewith the forms?' 'With the eye'.

'Wherewith the sounds?' 'With the ears'.

'Wherewith the taste of food?' 'With the tongue'.

'Wherewith actions?' 'With two hands'.

'Wherewith pleasure and pain?' 'With the body'.

'Wherewith bliss, delight and procreation?' 'With the generative organ'.

'Wherewith the going?' 'With the two feet'.

'Wherewith thoughts, what is to be understood and desires?' 'With intelligence', he should say. To him he says, 'The waters, verily, indeed are my world. That is yours? Whatever victory is Brahma's, whatever attainment, that victory he wins, that attainment he attains, who knows this, who knows thus'.

II-1. 'Prana (the vital Breath) is Brahma, thus indeed Kausitaki used to say. Of this same vital Breath which is Brahma, verily mind is the messenger; the eye the protector; the ear the announcer; speech the encloser. He who verily knows mind as the messenger of this Vital Breath that is Brahma becomes the messenger. He who knows eye as the protector becomes possessed of a protector; he who knows the ear as the announcer becomes possessed of an announcer: he who knows speech as the encloser becomes possessed of an encloser.

To this vital Breath as Brahma all these gods (i.e., mind, age, ear and speech) bring offerings un-begged. Likewise, indeed, to this vital Breath all beings bring offerings un-begged.

The secret doctrine of him who knows this: One should not beg. It is as if, having begged of a village and not having received (anything), one should sit down saying, 'I shall not eat (anything) that is given from here'. Those very ones who previously refused now invite him. This is the law for one who begs not. But those who invite him are the givers of food (saying) 'Let us give it to you'.

II-2. 'The vital Breath is Brahma'. Thus indeed Paingya used to say. Of this vital Breath on Brahma behind the speech the eye is enclosed; behind the eye the ear is enclosed; behind the ear, the mind is enclosed; behind the mind the vital Breath is enclosed. To this same vital Breath as Brahma all these gods bring offering un-begged. Even so to this same vital Breath all beings living bring offering un-begged only. Of him who knows this the secret doctrine is: 'One should not beg'. It is as if, having begged and not having received (anything), one should sit down saying 'I shall not eat (anything) that is given from here'. Those very ones who previously refused now invite him. This is the law for one who begs not. But those who invite him are the givers of food (saying) 'Let us give to you'.

II-3. Now, next, the procuring of the highest treasure.

If one should covet the highest treasure, either on the night of a full moon or on the night of a new moon or during the bright half of the moon under an auspicious constellation - at one of these periods - having built up a fire, having swept around, having shown the sacred grass, having sprinkled around, having bent the right knee, with a spoon or with a wooden bowl, or with a metal cup, he offers oblations of melted butter (with the words);

The divinity named speech is a procurer.

May it procure this thing for me from so and so. To it hail!

The divinity named vital Breath is a procurer.

May it procure this thing for me from so and so. To it hail!

The divinity named eye is a procurer. May it procure this thing for me from so and so.

To it hail!

The divinity named ear is a procurer. May it procure this thing for me from so and so.

To it hail!

The divinity named mind is a procurer. May it procure this thing for me from so and so.

To it hail!

The divinity named intelligence is a procurer. May it procure this thing for me from so and so. To it hail!

Then having inhaled the smell of the smoke, having rubbed his limbs over with the ointment of melted butter, silently he should go forth, declare his object or send a messenger. He obtains here indeed.

II-4. Now next the longing to be realized with the divine powers.

If one should desire to become beloved of a man or of a woman or of men or of women, at one of these same points of time, having built up a fire, he offers in exactly the same manner, oblations of melted butter, saying I 'Your speech I sacrifice in me, you so and so; Hail!

Your vital Breath I sacrifice in me, you so and so; Hail!

Your eye I sacrifice in me, you so and so; Hail!

Your ear I sacrifice in me, you so and so; Hail!

Your mind I sacrifice in me, you so and so; Hail!

Your intelligence I sacrifice in me, you so and so; Hail!

Then having inhaled the smell of the smoke, having rubbed his limbs over with a smearing of the melted butter, silently he should go forth and desire to approach and touch or he may simply stand and converse from windward. He becomes beloved indeed.

The longing for him indeed.

II-5. Now, next, self-restraint according to Pratardana or the Inner Agnihotra as they call it. Verily as long as a person is peaking, he is not able to breathe. Then he is sacrificing vital breath in speech. As long, verily, as a person is breathing, he is not able to speak. Then he is sacrificing speech in breath. These two are unending immortal oblations. Waking or sleeping, one is continuously, uninterruptedly making them. Now whatever other oblations there are, they have an end, for they consist of works. Knowing this very thing, verily, the ancients did not offer the Agnihotra sacrifice.

II-6. Now, what is Brahman! The Uktha (Recitation) is Brahman (sacred word) - Thus indeed was Sushkabhangara wont to say. One should meditate on it as the Rig (the hymn of praise); Unto him indeed all beings sing praise for his greatness. One should meditate on it as the Yajus (the sacrificial formula); Unto him indeed are all beings united for his greatness. One should meditate on it as the Saman (chant); Unto him indeed all beings bow down for his greatness. One should meditate on it as Sri (beauty). One should meditate on it as Yasas (glory); One should meditate on it as Tejas (splendour). As this (Uktha) is the most beautiful, the most glorious, the most splendid among the invocations of praise (Shastras), even so is he who knows this the most beautiful, the most glorious, the most splendid among all beings.

So the Adhvaryu priest prepares this self which is related to the sacrifice and which consists of work. In it he weaves what consists of the Yajus. In what consists of the Yajus, the Hotir priest weaves what consists of the Rig. In what consists of the Rig the Udgatir priest weaves what consists of the Saman. This is the self of all the three-fold knowledge. And thus he who knows this becomes the self of Indra.

II-7. The all-conquering Kausitaki indeed was wont to worship the rising sun, having performed the investiture with the sacred thread, having fetched water, having thrice sprinkled the water vessel saying, ' You are a deliverer; take my sin away'. In the same way he was (wont to worship the sun) when it was in the mind-heaven saying, 'You are the high deliverer, take my sin away!' In the same

way he was (wont to worship the sun) when it was setting saying. 'You are the full deliverer; take my sin fully away'. Whatever sin he committed by day or by night that it takes away.

Likewise also he who knows this worships the sun in the same manner. Whatever sin one commits by day or by night it takes away fully.

II-8. Now, month by month at the time of the new moon when it comes round one should, in the same way, worship the moon as it appears in the west or throw two blades of grass towards it saying:

That heart of mind, of fair outlines
Which in the sky in moon doth rest,
I think I am knower of that,
May I not weep for children's ill.

Indeed his children do not pre-decease him. Thus is it with one to whom a son has been born.

Now in the case of one to whom a son has not been born. 'Increase. May (vigour) enter thee. May milk and food gather in thee, may that which the Adityas gladden.' Having muttered these three 'me, verses, he says: Do not increase by our vital breath, by our offspring, by our cattle. He who hates us and him whom we hate, increase by his breath, by his offspring, by his cattle. I turn myself with Indra's turn; I turn myself along with the turn of the sun'. Thus he turns himself towards the right arm.

II-9. Thus on the night of the full moon one should worship in the same way the moon as it appears in the east saying: 'You are the far shining King Soma, the five-mouthed, the Lord of creation. The Brahmana is one mouth of you. With that mouth you eat the Kings. With that mouth make me an eater of food. The King is one mouth of you. With that mouth you eat the people. With that mouth make me an eater of food. The hawk is one mouth of you. With that mouth you eat birds. With that mouth make me an eater of food. Fire is one mouth of you. With that mouth you eat this world. With that mouth make me an eater of food. In you is a fifth mouth. With that mouth you eat all beings. With that mouth make me an eater of food.'

II-10. Waste not away with our vital breath, our offspring, or cattle. He who hates us and him whom we hate - waste away with his vital breath, his offspring, his cattle.

Thus I turn myself with the turn of the gods; I turn myself with the turn of the sun. Afterwards, he turns himself towards the right arm.

Now, when about to lie down with a wife one should touch her heart and say:

That which in thy heart, O fair one, is placed-within Prajapati.

Therewith, O Queen of Immortality, may you not come on children's ill.

Her children do not then pre-decease her.

II-11. Now, when one has been away, on returning, he should kiss his son's head and say: From every limb of mine are you born. 'From my heart are you born; O son, you are indeed myself. May you live a hundred autumns long! So and so, he takes his name. 'Become a stone! Become an axe. Become unconquerable gold. A brilliance, son, indeed you are, so live a hundred autumns long!' So and so, he takes his name.

Then he embraces him saying, 'Wherewith Prajapati embraced his creatures for their welfare, therewith I embrace you, so and so.

Then he mutters in his right ear: 'Confer on him, O Maghavan, O Onrusher' and in his left (ear), 'O Indra, grant most excellent possessions. Do not cut off (the line of our race). Be not afraid; live a hundred autumns of life. Son I kiss your head with your name'. Thrice he should kiss his head. 'I make a lowing over you with a lowing of cows'. Thrice he should make a lowing over his head.

II-12. Now, next, the dying around of the gods.

This Brahman verily shines when the fire blazes; likewise it dies when it blazes not. Its brilliance goes to the sun; its vital breath to the wind. This Brahman verily shines when the sun is seen; likewise it dies when it is not seen. Its brilliance goes to the moon; its vital breath to the wind. This Brahman verily shines forth when the lightning flashes; likewise it dies when it flashes not. Its brilliance goes to the regions of space; its vital breath to the wind. All these divinities, verily, having entered into the wind, perish not when they die in the wind. There from, indeed, they come forth again. Thus with reference to the divinities.

II-13. Now, with reference to the Self.

This Brahman, verily, shines forth when one speaks with speech; likewise this dies when one speaks not. Its brilliance goes to the eye; its vital breath to the vital breath. This Brahman verily shines when one sees with the eye; likewise this dies when one sees not. Its brilliance goes to the ear; its vital breath to the vital breath. This Brahman verily shines when one hears with the ear; likewise this dies when one hears not. Its brilliance goes to the mind; its vital breath to the vital breath. This Brahman, verily, shines when one thinks with the mind; likewise it dies when one thinks not. Its brilliance goes to the vital breath; its vital breath to the vital breath. All these divinities, verily, have entered into the vital breath perish not when they die in the vital breath. Therefrom, indeed, they come forth again. So, verily, indeed, if upon one who knows this, both the mountains, the southern and the northern, should roll themselves forth seeking to crush him, they would not crush him. But those who hate him and those whom he himself hates - all these die around him.

II-14. Now, next, the assumption of superior excellence.

All these divinities, verily, disputing among themselves in regard to self-superiority went forth from this body. Not breathing, it lay dry like a piece of wood. Then speech entered into it. It just lay speaking with speech. Then the eye entered into it; it just lay speaking with speech, seeing with the eye. Then the ear entered into it; it just lay speaking with speech, seeing with the eye, hearing with the ear. Then the mind entered into it; it just lay speaking with speech, seeing with the eye, hearing with the ear, thinking with the mind. Then the vital breath entered into it and then, indeed, it at once arose. All these divinities, having verily recognised the superior excellence of the vital breath, having comprehended the vital breath alone as the self of intelligence, went forth from this body, all together. They having entered into the wind, having the nature of space went to the heavenly world. Likewise also indeed he who knows this, having recognised the superior excellence of the vital breath, having comprehended the vital breath alone as the self of intelligence, goes out of the body with all these. Having entered into the wind, having the nature of space, he goes to heaven. He goes there where these gods are. Having reached that, he who knows this becomes immortal as the gods are immortal.

II-15. Now, next, the father-and-son ceremony or the transmission, as they call it.

A father, about to depart, calls his son. Having strewn the house with new grass, having built up the fire, having placed near it a vessel of water with a jug, himself covered with a fresh garment the father remains lying. Having come, the son lies down on top touching organs with organs. Or (the father) may transmit to him seated face to face. Then he delivers over to him (thus):

Father: My speech in you I would place.

Son: I take your speech in me.

Father: My breath in you I would place.

Son: I take your breath in me.

Father: My eye in you I would place.

Son: I take your eye in me.

Father: My ear in you I would place.

Son: I take your ear in me.

Father: My tastes of food in you I would place.
Son: I take your tastes of food in me.
Father: My deeds in you I would place.
Son: I take your deeds in me.
Father: My pleasure and pain in you I would place.
Son: I take your pleasure and pain in me.
Father: My bliss, delight, procreation in you I would place.
Son: I take your bliss, delight and procreation in me.
Father: My movement in you I would place.
Son: I take your movement in me.
Father: My mind in you I would place.
Son: I take your mind in me.
Father: My intelligence in you I would place.
Son: I take your intelligence in me.

If, however, he should be unable to speak much, let the father say summarily, 'My vital breaths in you I would place' and the son (reply) 'You vital breaths I take in me'.

Then turning to the right he goes towards the east. The father calls out after him: 'My glory, sacred luster and fame delight in you'. Then the other looks over his left shoulder. Having hid (his face) with his hand or having covered (it) with the edge of his garment, he says: 'May you obtain heavenly worlds and all desires'. If the father should become well he should dwell under the lordship of his son; or, he should wander (as a mendicant). If, however, he should die let them perform obsequies as they should be performed.

III-1. Pratardana, the son of Divodasa, by means of fighting and virility, verily reached the beloved abode of Indra. To him then Indra Said: Pratardana, choose a boon.

Then said Pratardana: Do you yourself choose that boon for me which you deem most beneficent for man. To him then Indra said: A superior verily chooses not for an inferior. Do you yourself choose? 'No boon verily then is it to me' said Pratardana. But Indra did not depart from the truth, for Indra is truth. To him then Indra said: 'Understand me only. This indeed I deem most beneficent to man, namely that one should understand me. I slew the three-headed Tvastir; I delivered the Arunmukhas, the ascetics, to the wolves. Transgressing many compacts I killed the people of Prahlada in the sky, the Paulomas in the atmosphere, the Kalakanjas on the earth. Of me, such as I was then, not a single hair was injured.

So he knows me thus - by no deed whatever of his is his world injured, not by stealing, not by killing an embryo, not by the murder of his mother, not by the murder of his father. If he has done any evil, the dark colour departs not from his face.

III-2. Then he (Indra) said: I am the Spirit of the vital breath, the intelligent Self. As such, worship me as life, as immortality. Life is the vital breath: the vital breath is life. For as long as the vital breath remains in the body so long is there life. For indeed with the vital breath one obtains immortality in this world; with intelligence, true conception. So he who worships me as life, as immortality, reaches the full term of life in this world; he obtains immortality and indestructibility in the heavenly world.

Now, on this point some say: The vital breaths, verily, go into a unity: (otherwise) one would not be able at once to make known a name by speech, a form by the eye, a sound by ear, a thought by the mind. The vital breaths, as a unity, verily, cause to know all things here, one by one. All the vital

breaths speak along with speech when it speaks. All the vital breaths see along with the eye when it sees. All the vital breaths hear along with the ear when it hears. All the vital breaths think along with the mind when it thinks. All the vital breaths breathe along with the breath when it breathes.

'That is indeed so', said Indra. There is however a superior excellence among the vital breaths.

III-3. One lives with speech gone, for we see the dumb.
One lives with eye gone, for we see the blind.
One lives with ear gone, for we see the deaf.
One lives with mind gone, for we see the childish.
One lives with arms cut off; One lives with legs cut off; for thus we see.

But now it is the vital breath, even the self of intelligence that seizes hold of this body and raises it up. This, therefore, one should worship as the Uktha. This is the all-obtaining in the vital breath. As for the vital breath, verily, that is intelligence; as for the intelligence, verily that is vital breath. This is the view thereof, this is the understanding thereof.

When a person is so asleep that he sees no dream whatever, then he becomes one with that vital breath. Then speech together with all names goes to it; the eye together with all forms goes to it; the ear together with all sounds goes to it; the mind together with all thoughts goes to it. When he awakes, as from a blazing fire sparks would fly in all directions, even so from this self the vital breaths proceed to their respective stations; from the vital breaths, the gods (the senses); from the gods, the worlds. This same vital breath, the self of intelligence, seizes hold of the body and raises it up. This therefore one should worship as the Uktha. This is the all-obtaining in the vital breath.

As for the vital breath, verily that is the Self as the intelligence; as for the intelligence, that is the vital breath. This is the proof of it, the understanding of it.

When a weak person is about to die, comes to such weakness that he falls into a stupor, they say of him, 'His thoughts have departed; he hears not; he speaks not with speech; he thinks not'. Thus he becomes one with the vital breath alone. Then, speech together with all names goes to it; the eye together with all forms goes to it; the ear together with all sounds goes to it; the mind together with all thoughts goes to it.

When he departs from his body, he departs together with all these. When he awakens, as from a blazing fire sparks would fly in all directions, even so from this Self the vital breaths proceed to their respective stations; from the vital breaths the gods; from the gods the worlds.

III-4. When he departs from the body, speech pours all names into him; by speech he obtains all names. Vital breath pours all odours into him; with breath he obtains all odours. The eye pours all forms into him; with the eye he obtains all forms. The ear pours all sounds into him; with the ear he obtains all sounds. The mind pours all thoughts into him. With the mind he obtains all thoughts. This is the all-obtaining in the vital breath.

As for the vital breath, verily that is the intelligence. As for the intelligence, verily that is the vital breath; for, together, these two dwell in this body; together the two depart. Now, then, we will explain how all beings become one with this intelligence.

III-5. Speech is one portion taken out of it. Name is its externally correlated object element. Breath is one portion taken out of it. Odour is its externally correlated object element. The eye is one portion

taken out of it. Form is its externally correlated object element. The ear is one portion taken out of it. Sound is its externally correlated object element. The tongue is one portion taken out of it. Taste of food is its externally correlated object element. The two hands are one portion taken out of it. Work is their externally correlated object element. The body is one portion taken out of it. Pleasure and pain is its externally correlated object element. The generative organ is one portion taken out of it. Bliss, delight and procreation are its externally correlated object element. The two feet are one portion taken out of it. Goings are their externally correlated object element. The mind is one portion taken out of it. Thoughts and desires are its externally correlated object element.

III-6. With speech, mounted on by intelligence, one obtains all names.
With the vital breath, mounted on by intelligence, one obtains all odours.
With the eye, mounted on by intelligence, one obtains all forms.
With the ear, mounted on by intelligence, one obtains all sounds.
With the tongue, mounted on by intelligence, one obtains all tastes.
With the hands, mounted on by intelligence, one obtains all works.
With the body, mounted on by intelligence, one obtains pleasure and pain.
With the generative organ, mounted on by intelligence, one obtains bliss, delight and procreation.
With the feet, mounted on by intelligence, one obtains all goings.
With the mind, mounted on by intelligence, one obtains all thoughts, what is to be understood by thought and desire.

III-7. For verily without intelligence speech would not make any name whatsoever known.
'My mind was elsewhere' one says, 'I did not cognise that name'.
For verily without intelligence breath would not make any odour whatsoever known.
'My mind was elsewhere' one says, 'I did not cognise that odour'.
For verily without intelligence the eye would not make any form whatsoever known.
'My mind was elsewhere' one says, 'I did not cognise that form'.
For verily without intelligence the ear would not make any sound whatsoever known.
'My mind was elsewhere' one says, 'I did not cognise the sound'.
For verily without intelligence the tongue would not make any taste of food whatsoever known. 'My mind was elsewhere' one says, 'I did not cognise that taste of food'.
For verily without intelligence the two hands would not make any action whatsoever known. 'My mind was elsewhere' one says, 'I did not cognise that action'.
For verily without intelligence the body would not make known any pleasure or pain whatsoever. 'My mind was elsewhere' one says, 'I did not cognise that pleasure and pain'.
For verily without intelligence the generative organ would not make known any bliss, delight and procreation whatsoever. 'My mind was elsewhere' one says, 'I did not cognise that bliss, delight and procreation'.
For verily without intelligence the two feet would not make known any going whatsoever. 'My mind was elsewhere' one says, 'I did not cognise that going'.
For verily without intelligence no thought whatever would be effected, nothing cognisable would be cognized.

III-8. One has to win the pure knowledge of the unity of Brahman and Atman.
Speech is not what one should seek to know; one should know the speaker.
Smell is not what one should seek to know; one should know the smeller.
Form is not what one should seek to know; one should know the seer.
Sound is not what one should seek to know; one should know the hearer.
Taste of food is not what one should seek to know; one should know the knower of the taste of food.
Deed is not what one should seek to know; one should know the doer.

Pleasure and pain are not what one should seek to know; one should know the discerner of pleasure and pain.

Bliss, delight and procreation are not what one should seek to know; one should know the discerner of bliss, delight and procreation.

Going is not what one should seek to know; one should know the goer.

Mind is not what one should seek to know; one should know the thinker.

These ten essential elements, verily, are with reference to intelligence. These ten intelligential elements are with reference to existence. Verily if there were no elements of existence, there would be no elements of intelligence. Verily if there were no elements of intelligence, there would be no elements of existence. Truly from either alone, no form whatever would be possible.

And this (the Self of intelligence) is not diverse. But as of a chariot, the felly is fixed on the spokes and the spokes are fixed on the hub, even so these elements of existence are fixed on the elements of intelligence; the elements of intelligence are fixed on the vital breath.

This vital breath, truly, is the Self of intelligence: (it is) bliss, ageless, immortal. He does not become greater with good action nor indeed lesser with bad action. This one truly indeed causes him whom he wishes to lead up from this world to perform good action. This one also indeed causes him whom he wishes to lead downwards to perform bad action. He is the protector of the world; he is the sovereign of the world; he is the Lord of all. 'He is myself' - this one should know. 'He is my Self' - This one should know.

IV-1. Now then verily there was Gargya Balaki, a famed Vedic scholar. He dwelt among the Ushinaras, the Satvans and the Matsyas, among the Kurus and the Panchalas, among the Kashis and the Videhas. Having come to Ajatasatru of Kashi, he said, 'Let me declare Brahman to you'. To him then Ajatasatru said: 'A thousand (cows) we give to you'. At such a word as this, verily indeed people would run together, crying 'A Janaka! A Janaka!'

IV-2. In the sun the great, in the moon the food, in the lightning truth, in thunder sound, in wind Indra Vaikuntha, in space the plenum, in fire the Vanquisher, in water brilliance - thus with reference to the divinities. Now, with reference to the self; in the mirror the reflection; in the shadow the double, in the echo life, in sound death, in sleep Yama (the Lord of Death), in the body Prajapati, in the right eye speech, in the left eye truth.

IV-3. Then said Balaki: Him who is this person in the sun, on him I indeed meditate. To him Ajatasatru said: Make me not to converse on him! As the great, the white-robed, the Supreme, the head of all beings - thus verily do I meditate on him. He who meditates on him thus becomes indeed the supreme, the head of all beings.

IV-4. Then said Balaki: 'him who is the person in the moon, on him indeed do I meditate'. To him then Ajatasatru said: Make me not to converse on him! I meditate on him asking Soma, as the self of food. He who meditates on him thus becomes indeed the self of food.

IV-5. Then said Balaki: 'I meditate on the person, indeed, who is the person in the lightning'. To him then Ajatasatru said: Make me not to converse on him! I meditate on him as the self of truth. He who meditates on him thus becomes indeed the self of truth (of brilliance).

IV-6. Then said Balaki: I meditate on the person in the Thunder'. To him then Ajatasatru said: Make me not to converse on him! I meditate on him as the self of sound. He who meditates on him thus becomes indeed the self of sound.

IV-7. Then said Balaki: I meditate on the person in wind'. To him then Ajatasatru said: Make me not to converse on him! I meditate on him as Indra Vaikuntha or as the unconquered army. He who meditates on him thus becomes indeed the triumphant, the unconquerable, a conqueror of adversaries.

IV-8. Then said Balaki: I meditate on the person in space'. To him then Ajatasatru said: Make me not to converse on him! I meditate on him as the full moon-active Brahman. He who meditates on him thus becomes filled with offspring, cattle, fame, the radiance of sanctity and the heavenly world, he reaches the full term of life.

IV-9. Then said Balaki: I meditate on the person in fire'. To him then Ajatasatru said: Make me not to converse on him! I meditate on him as the Vanquisher. He who meditates on him thus become verily a vanquisher of others.

IV-10. Then said Balaki: I meditate on the person in water'. To him then Ajatasatru said: Make me not to converse on him! I meditate on him as the Self of Brilliance of name. Thus with reference to the divinities..

IV-11. Now, with reference to self.

Then said Balaki: I meditate indeed on the person in the mirror'. To him Ajatasatru said: Make me not to converse on him! I meditate on him as (the reflected) likeness. He, then, who meditates on him thus, a very likeness of him is born in his offspring, not an unlikeness.

IV-12. Then said Balaki: I meditate indeed on the person in the shadow'. To him Ajatasatru said: Make me not to converse on him! I meditate on him as the inseparable Double. He, then, who meditates on him thus obtains from his second and becomes possessed of his double.

IV-13. Then said Balaki: I meditate indeed on the person in the echo'. To him Ajatasatru said: Make me not to converse on him! I meditate on him as life. He, then, who meditates on him thus passes not into unconsciousness before his time.

IV-14. Then said Balaki: I meditate indeed on the person in sound'. To him Ajatasatru said: Make me not to converse on him! I meditate on him as Death. He, then, who meditates on him thus does not die before his time.

IV-15. Then said Balaki: I meditate indeed on the person who, while asleep, moves about in dream'. To him Ajatasatru said: Make me not to converse on him! I meditate on him as King Yama! He, then, who meditates on him thus, to his supremacy everything here is subdued.

IV-16. Then said Balaki: I meditate on the person who is in this body'. To him Ajatasatru said: Make me not to converse on him! I meditate on him as Prajapati. He then who meditates on him thus is augmented with offspring, cattle, fame, the lustre of sanctity, the heavenly world; he reaches the full term of life.

IV-17. Then said Balaki: I meditate on the person in the right eye'. To him Ajatasatru said: Make me not to converse on him! I meditate on him as the self of speech, the self of fire, the self of light. He then who meditates on him thus becomes the self of all these.

IV-18. Then said Balaki: I meditate on the person in the left eye'. To him Ajatasatru said: Make me not to converse on him! I meditate on him as the self of truth, the self of lightning, the self of brightness. He then who meditates on him thus becomes the self of all these.

IV-19. Thereupon Balaki was silent. To him then Ajatasatru said: So much only Balaki? 'So much only' replied Balaki. To him, then, Ajatasatru said: In vain, indeed, did you make to converse saying 'Let me declare Brahman to you'. He, indeed. Balaki, who is the maker of these persons, of whom verily this is the work, he alone is to be known.

Thereupon Balaki, fuel in hand, approached saying, 'Receive me as a pupil'. To him then Ajatasatru said: 'This I deem a form (of conduct) contrary to nature that a Kshatriya should receive a Brahmana as pupil. (But come). I shall make you understand'. Then taking him by the hand, he went forth. The two then came upon a person asleep. The Ajatasatru called him (saying) 'O Great, White-robed King, Soma!' But he just lay silent. Then he pushed him with a stick. He got up at once. To him then Ajatasatru said: Where in this case, O Balaki, has this person lain? What has become of him here? Whence has he returned here?

Thereupon Balaki understood not. To him then Ajatasatru said: Where in this case, O Balaki has this person lain, what has become of him here, whence he has returned here as I asked is the arteries of a person (of the heart) called Hita (the beneficent). From the heart they spread forth to the pericardium. Now they are as minute as a hair divided a thousand-fold. They consist of a minute essence, reddish-brown, white, black, yellow and red. In these one remains while asleep; he sees no dream whatsoever.

IV-20. Then he becomes unitary in this vital breath. Then speech together with all names goes to it; the eye together with all forms goes to it; the ear together with all sounds goes to it; the mind together with all thoughts goes to it.

When he awakes, as from a blazing fire sparks precede in all directions, even so from this Self the vital breaths proceed to their respective stations; from the vital breaths, the gods (the sense faculties); from the sense faculties the worlds. This very vital breath, even this Self of intelligence, has entered this bodily self-up to the hair and the fingernail. Just as a razor might be hidden in a razor-case or as fire in the fireplace, even so this self of intelligence has entered this bodily self upto the very hairs and nails. On that self these other selves depend as upon a chief his own (men) or as his own (men) are of service to a chief, even so these other selves are of service to that self of (intelligence). Verily as long as Indra did not understand this Self, so long the Asuras overcame him. When he understood this, striking down and conquering the Asuras, he attained pre-eminence among all gods and all beings, sovereignty and overlordship.

Likewise also he who knows this, striking off all evils, attains pre-eminence, sovereignty and overlordship over all beings - he who knows this, yea, he who knows this.

Om! May my speech be based on (i.e. accord with) the mind;
May my mind be based on speech.
O Self-effulgent One, reveal Thyself to me.
May you both (speech and mind) be the carriers of the Veda to me.
May not all that I have heard depart from me.
I shall join together (i.e. obliterate the difference of) day
And night through this study.
I shall utter what is verbally true;
I shall utter what is mentally true.
May that (Brahman) protect me;
May That protect the speaker (i.e. the teacher), may That protect me;
May that protect the speaker - may That protect the speaker.
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

Here ends the Kaushitaki-Brahmana Upanishad, as contained in the Rig-Veda.

6. Mudgala Upanishad

Translated by Dr. A. G. Krishna Warriar

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Om! May my speech be based on (i.e. accord with) the mind;
May my mind be based on speech.
O Self-effulgent One, reveal Thyself to me.
May you both (speech and mind) be the carriers of the Veda to me.
May not all that I have heard depart from me.
I shall join together (i.e. obliterate the difference of) day
And night through this study.
I shall utter what is verbally true;
I shall utter what is mentally true.
May that (Brahman) protect me;
May That protect the speaker (i.e. the teacher), may That protect me;
May that protect the speaker - may That protect the speaker.
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

I. A SUMMARY OF PURUSHASUKTA

We shall explain the Purusha-sukta: In 'a thousand-headed' thousand means countless; the word 'ten fingers', means infinite distance, by the first stanza Vishnu's pervasion in space is stated, by the second the pervasion in time; the third speaks of his giving liberation. The glory of Vishnu is given in 'Etavan' (so much is his greatness). The same stanza states his four-fold nature. 'Tripad' etc., speaks of the glory of Aniruddha. In 'from that Virat was born' has been shown the origin of Prakriti and Purusha from a quarter of Hari. By 'Yat Purushena' the sacrifice of creation is stated as well as Moksha. In 'Tasmad' world creations are stated. 'Vedaham' speaks of Hari's glory. By 'Yajnena' is stated the end of creation and liberation. One who knows it becomes liberated.

II. THE SUPREME MYSTERY

In Mudgalopaniṣad the greatness of Purusha-sukta has been stated in detail. Vasudeva instructed the knowledge of Bhagavan to Indra; again imparted to the humble Indra the great mystery with two sections of the Purusha-sukta. These two are: The Purusha described above gave up the object which was beyond the scope of name and form, hard for worldly people to understand and took a form with a thousand parts and capable of giving Moksha on sight, for uplifting the suffering Devas and others. In that form, pervading the world he was beyond it by an infinite distance. This Narayana was the Past, Present and the Future. And was the giver of Moksha to all. He is greater than the greatest - none is greater than He.

He made himself into four parts and with three of them exists in the heaven. By the fourth, the Aniruddha (for of) Narayana, all worlds have come to be. This (part of) Narayana created Prakriti (Matter) for making the worlds (Prakriti stands for the four-faced Brahma). In full form the latter did not know the work of creation - this Aniruddha-Narayana told him.

Brahman! Meditate upon your organs as the sacrifice, the firm body of the sheaths as the oblation, me as Agni, the spring season as ghee, summer as fuel, autumn as the six tastes of food and make the offering in Agni and touch the body - this will make the body (strong like) Vajra (diamond). Thence will appear the products like animals. From then, the world of moving and unmoving things. It must be understood that the manner of liberation is stated by the combination of Jiva and Paramatman.

Whoever knows this Creation and Liberation lives a full life.

III

The single God becoming many; unborn, is born as many. The Adhvaryus worship him as Agni. This as Yajus unites everything. The Samavedins worship as Saman. All is established in him. The serpents meditate on him as poison. The knowers of snake-lore as snake, gods as energy, men as wealth, Demons as Magic, the manes as sustenance. The knowers of the superhuman as superhuman. Gandharvas as beauty, Apsarases as perfume. He becomes whatever he is worshipped as; so, one should think 'I am the supreme being' and will become that (who knows this).

IV. ONLY BRAHMAN WITH THE THREEFOLD MISSING IS JIVA

Beyond the threefold misery, free from layers devoid of the six waves, other than the five sheaths, unaffected by the six transformations is the Brahman. The three miseries are Adhyatmika (body disease), Adhibhautika (robbers, wild animals etc.,) and Adhidaivika (rains etc.,). They relate to agents, action and effect; knower, knowledge and the known; experiencer, experience and the experienced. The six layers are skin, flesh, blood, bones, tendons and marrow. The six enemies are lust etc. The five sheaths are those of food, vital airs, mind cognition and bliss. The six transformations are: being, birth, growth, change, decline and destruction. The six waves are hunger, thirst, sorrow, delusion, old age and death. The six delusions are about family, lineage, class, caste, stations (ashrama) and forms. Through contact with the supreme spirit becomes the Jiva - he is none other.

He who studies this is purified in fire, wind and sun; has health and wealth, becomes rich in children and grandchildren, a scholar, purified from great sin, drink, improper contact with mother, daughter and daughter-in-law, stealing gold, forgetting Vedic learning, failure to serve elders, sacrificing for the unfit, eating what should not be, wrong gifts, contact with another's wife, unaffected by lust etc., becomes the pristine Brahman in this birth. Therefore one should not impart to an uninitiated person this Purusha-sukta which is a secret, nor to one who does not know the Vedas, a non-sacrificer, a non-Vaishnava, non-Yogin, a talkative person, a harsh talker, one who takes more than a year to learn, the discontented.

The Guru shall impart this in a pure place, on a sacred star, after regulating the vital airs to the humble disciple, in the right ear. It should not be done too often - it would become stale but as often as needed, in the ear.

Thus both the teacher and the taught will become Purusha in this birth.

This is the Upanishad.

Om! May my speech be based on (i.e. accord with) the mind;
May my mind be based on speech.
O Self-effulgent One, reveal Thyself to me.
May you both (speech and mind) be the carriers of the Veda to me.
May not all that I have heard depart from me.
I shall join together (i.e. obliterate the difference of) day
And night through this study.
I shall utter what is verbally true;
I shall utter what is mentally true.
May that (Brahman) protect me;
May That protect the speaker (i.e. the teacher), may That protect me;
May that protect the speaker - may That protect the speaker.
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

Here ends the Mudgalopanishad, as contained in the Rig-Veda.

7. Nada Bindu Upanishad

Translated by K. Narayanasvami Aiyar

Om! May my speech be based on (i.e. accord with) the mind;
May my mind be based on speech.
O Self-effulgent One, reveal Thyself to me.
May you both (speech and mind) be the carriers of the Veda to me.
May not all that I have heard depart from me.
I shall join together (i.e. obliterate the difference of) day
And night through this study.
I shall utter what is verbally true;
I shall utter what is mentally true.
May that (Brahman) protect me;
May That protect the speaker (i.e. the teacher), may That protect me;
May that protect the speaker - may That protect the speaker.
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

1. The syllable 'A' is considered to be its (the bird Om's) right wing, 'Upanishad', its left; 'M', its tail; and the Ardha-Matra (half-metre) is said to be its head.
2. The (Rajasic and Tamasic) qualities, its feet upwards (to the loins); Sattva, its (main) body; Dharma is considered to be its right eye, and Adharma, its left.
3. The Bhur-Loka is situated in its feet; the Bhuvar-Loka, in its knees; the Suvar-Loka, in its loins; and the Mahar-Loka, in its navel.
4. In its heart is situate the Janoloka; Tapoloka in its throat and the Satya-Loka in the centre of the forehead between the eyebrows.
- 5(a). Then the Matra (or Mantra) beyond the Sahasrara (thousand-rayed) is explained (viz.,) should be explained.
- 5(b)-6(a). An adept in Yoga who bestrides the Hamsa (bird) thus (viz., contemplates on Om) is not affected by Karmic influences or by tens of Crores of sins.
- 6(b)-7. The first Matra has Agni as its Devata (presiding deity); the second, Vayu as its Devata; the next Matra is resplendent like the sphere of the sun and the last, Ardha-Matra the wise know as belonging to Varuna (the presiding deity of water).
8. Each of these Matras has indeed three Kalas (parts). This is called Omkara. Know it by means of the Dharanas, viz., concentration on each of the twelve Kalas (or the variations of the Matras produced by the difference of Svaras or intonation).
- 9-11. The first Matra is called Ghoshini; the second, Vidyunmali (or Vidyunmatra); the third, Patangini; the fourth, Vayuvegini; the fifth, Namadheya; the sixth, Aindri; the seventh, Vaishnavi; the eighth, Sankari; the ninth, Mahati; the tenth, Dhriti (Dhruva); the eleventh, Nari (Mauni); and the twelfth, Brahmi.

12. If a person happens to die in the first Matra (while contemplating on it), he is born again as a great emperor in Bharatavarsha.
13. If in the second Matra, he becomes an illustrious Yaksha; if in the third Matra, a Vidyadhara; if in the fourth, a Gandharva (these three being the celestial hosts).
14. If he happens to die in the fifth, viz., Ardha-Matra, he lives in the world of the moon, with the rank of a Deva greatly glorified there.
15. If in the sixth, he merges, into Indra; if in the seventh, he reaches the seat of Vishnu; if in the eighth, Rudra, the Lord of all creatures.
16. If in the ninth, in Mahar-Loka; if in the tenth, in Janoloka (Dhruva-Loka --?); if in the eleventh, Tapoloka, and if in the twelfth, he attains the eternal state of Brahma.
17. That which is beyond these, (viz.,) Para-Brahman which is beyond (the above Matras), the pure, the all-pervading, beyond Kalas, the ever resplendent and the source of all Jyotis (light) should be known.
18. When the mind goes beyond the organs and the Gunas and is absorbed, having no separate existence and no mental action, then (the Guru) should instruct him (as to his further course of development).
19. That person always engaged in its contemplation and always absorbed in it should gradually leave off his body (or family) following the course of Yoga and avoiding all intercourse with society.
20. Then he, being freed from the bonds of karma and the existence as a Jiva and being pure, enjoys the supreme bliss by his attaining of the state of Brahma.
21. O intelligent man, spend your life always in the knowing of the supreme bliss, enjoying the whole of your Prarabdha (that portion of past Karma now being enjoyed) without making any complaint (of it).
- 22-23(a). Even after Atma-Jnana (knowledge of Atman or Self) has awakened (in one), Prarabdha does not leave (him); but he does not feel Prarabdha after the dawning of Tattva-Jnana (knowledge of Tattva or truth) because the body and other things are Asat (unreal), like the things seen in a dream to one on awaking from it.
- 23(b)-24. That (portion of the) Karma which is done in former births and called Prarabdha does not at all affect the person (Tattva-Jnani), as there is no rebirth to him. As the body that exists in the dreaming state is untrue, so is this body.
- 25(a). Where then is rebirth to a thing that is illusory? How can a thing have any existence, when there is no birth (to it)?
- 25(b)-26(a). As the clay is the material cause of the pot so one learns from Vedanta that Ajnana is the material cause of the universe and when Ajnana ceases to exist, where then is the cosmos?

26(b)-27. As a person through illusion mistakes a rope for a serpent, so the fool not knowing Satya (the eternal truth) sees the world (to be true). When he knows it to be a piece of rope, the illusory idea of a serpent vanishes.

28-29(a). So when he knows the eternal substratum of everything and all the universe becomes (therefore) void (to him), where then is Prarabdha to him, the body being a part of the world? Therefore the word Prarabdha is accepted to enlighten the ignorant (only).

29(b)-30. Then as Prarabdha has, in course of time, worn out, he who is the sound resulting from the union of Pranava with Brahman who is the absolute effulgence itself, and who is the bestower of all good, shines himself like the sun at the dispersion of the clouds.

31. The Yogin being in the Siddhasana (posture) and practicing the Vaishnavi-Mudra, should always hear the internal sound through the right ear.

32. The sound which he thus practices makes him deaf to all external sounds. Having overcome all obstacles, he enters the Turya state within fifteen days.

33. In the beginning of his practice, he hears many loud sounds. They gradually increase in pitch and are heard more and more subtly.

34. At first, the sounds are like those proceeding from the ocean, clouds, kettle-drum and cataracts; in the middle (stage) those proceeding from Mardala (a musical instrument), bell and horn.

35. At the last stage, those proceeding from tinkling bells, flute, Vina (a musical instrument) and bees. Thus he hears many such sounds more and more subtle.

36. When he comes to that stage when the sound of the great kettle-drum is being heard, he should try to distinguish only sounds more and more subtle.

37. He may change his concentration from the gross sound to the subtle or from the subtle to the gross, but he should not allow his mind to be diverted from them towards others.

38. The mind having at first concentrated itself on any one sound fixes firmly to that and is absorbed in it.

39. It (the mind) becoming insensible to the external impressions, becomes one with the sound as milk with water and then becomes rapidly absorbed in Chidakasa (the Akasa where Chit prevails).

40. Being indifferent towards all objects, the Yogin having controlled his passions, should by continual practice concentrate his attention upon the sound which destroys the mind.

41. Having abandoned all thoughts and being freed from all actions, he should always concentrate his attention on the sound and (then) his Chitta becomes absorbed in it.

42-43(a). Just as the bee drinking the honey (alone) does not care for the odour, so the Chitta which is always absorbed in sound, does not long for sensual objects, as it is bound by the sweet smell of Nada and has abandoned its flitting nature.

43(b)-44(a). The serpent Chitta through listening to the Nada is entirely absorbed in it and becoming unconscious of everything concentrates itself on the sound.

44(b)-45(a). The sound serves the purpose of a sharp goad to control the maddened elephant - Chitta which moves in the pleasure-garden of the sensual objects.

45(b)-46(a). It serves the purpose of a snare for binding the deer - Chitta. It also serves the purpose of a shore to the ocean waves of Chitta.

46(b)-47(a). The sound proceeding from Pranava which is Brahman is of the nature of effulgence; the mind becomes absorbed in it; that is the supreme seat of Vishnu.

47(b)-48(a). The sound exists till there is the Akasic conception (Akasa-Sankalpa). Beyond this, is the (Asabda) soundless Para-Brahman which is Paramatman.

48(b). The mind exists so long as there is sound, but with its (sound's cessation) there is the state called Unmani of Manas (viz., the state of being above the mind).

49(a). This sound is absorbed in the Akshara (indestructible) and the soundless state is the supreme seat.

49(b)-50(a). The mind which along with Prana (Vayu) has (its) Karmic affinities destroyed by the constant concentration upon Nada is absorbed in the unstained One. There is no doubt of it.

50(b)-51(a). Many myriads of Nadas and many more of Bindus - (all) become absorbed in the Brahma-Pranava sound.

51(b)-52(a). Being freed from all states and all thoughts whatever, the Yogin remains like one dead. He is a Mukta. There is no doubt about this.

52(b). After that, he does not at any time hear the sounds of conch or Dundubhi (large kettle drum).

53. The body in the state of Unmani is certainly like a log and does not feel heat or cold, joy or sorrow.

54. The Yogin's Chitta having given up fame or disgrace is in Samadhi above the three states.

55. Being freed from the waking and the sleeping states, he attains to his true state.

56. When the (spiritual) sight becomes fixed without any object to be seen, when the Vayu (Prana) becomes still without any effort, and when the Chitta becomes firm without any support, he becomes of the form of the internal sound of Brahma-Pranava.

Such is the Upanishad.

Om! May my speech be based on (i.e. accord with) the mind;
May my mind be based on speech.
O Self-effulgent One, reveal Thyself to me.
May you both (speech and mind) be the carriers of the Veda to me.
May not all that I have heard depart from me.
I shall join together (i.e. obliterate the difference of) day
And night through this study.
I shall utter what is verbally true;
I shall utter what is mentally true.
May that (Brahman) protect me;
May That protect the speaker (i.e. the teacher), may That protect me;
May that protect the speaker - may That protect the speaker.
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

Here ends the Nadabindu Upanishad, as contained in the Rig-Veda.

8. Nirvana Upanishad

Translated by Prof. A. A. Ramanathan

Published by The Theosophical Publishing House, Chennai

Om! May my speech be based on (i.e. accord with) the mind;
May my mind be based on speech.
O Self-effulgent One, reveal Thyself to me.
May you both (speech and mind) be the carriers of the Veda to me.
May not all that I have heard depart from me.
I shall join together (i.e. obliterate the difference of) day
And night through this study.
I shall utter what is verbally true;
I shall utter what is mentally true.
May that (Brahman) protect me;
May That protect the speaker (i.e. the teacher), may That protect me;
May that protect the speaker - may That protect the speaker.
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

1. Now we shall expound the Nirvanopanishad.
2. The Paramahansa: I am He.
3. The mendicant monks who wear marks of renunciation inwardly. [They are the ascetics entitled to study this Upanishad.]
4. (They are) the protectors of the field in which I-ness (indicative of the separateness of the Self) is destroyed.
5. Their settled conclusion is partless like ether.
6. (Their heart) is the river of immortal waves.
7. (Their heart) is imperishable and unconditioned.
8. (Their preceptor) is the (realized) sage free from doubts.
9. The divine being (they adore is) final beatitude.
10. Their activity is free of family (and other) ties.
11. Their knowledge is not isolated.
12. (They study and/or teach) the higher scripture.
13. (They constitute) the propless monastic centre.
14. Their dedication (is to reveal Brahman) to a group (of worthy disciples).

15. The instruction is the non-existence (of things other than Brahman).
16. This dedication brings joy and purification (to the disciples).
17. Their sight is (like) seeing the twelve suns.
18. Discrimination (of the real from the unreal) is (their) protection.
19. Their compassion alone is the sport.
20. (They wear) the garland of bliss.
21. In the cave of one seat (is) their audience of happiness, free from restrictions of yoga-postures.
22. (They) subsist on food not prepared (especially for them).
23. Their conduct is in consonance with the realization of the oneness of the Self and Brahman (Hamsa).
24. They demonstrate to disciples (by their conduct) that Brahman is present in all beings.
25. True conviction is their patched garment. Non-alignment is their loin-cloth. Reflection (of the truths of the Vedanta) is their (emblematic-)staff. The vision of Brahman (as non-different from the Self) is their yoga-cloth. Sandals (consist in avoiding contact with worldly) wealth. Activity (for bare living) at the behest of others. Their bondage (is only in the desire to direct) the Kundalini (into the Susumna). Liberated while alive, as they are freed from denial of the highest (Brahman). The oneness with Siva is their sleep. True knowledge (by denying joy in Avidya) or the Khechhari-mudra is their supreme bliss.
26. The (bliss of) Brahman is free from the (three) qualities (Sattva, Rajas and Tamas).
27. (Brahman) is realized by discrimination (of the real from the unreal) (and) it is beyond the reach of the mind and speech.
28. The phenomenal world is impermanent as it is produced (from Brahman which alone is real); it is similar to a world seen in a dream and an elephant in the sky (i.e. illusory): similarly the cluster of things such as the body is perceived by a network of a multitude of delusions and it is fancied to exist as a serpent in a rope (due to imperfect knowledge).
29. The (worship of) gods named Vishnu, Brahma and a hundred others culminate (in Brahman).
30. The goad is the path.
31. (The path) is not void, only conventional.
32. The strength of the supreme Lord (is the support to the aerial path).
33. The Yoga accomplished by truth is the monastery.
34. The position (heaven) of gods does not constitute its real nature.

35. The prime source Brahman is self-realization.
36. (The ascetic) shall meditate on the absence of distinction, based on the Gayatri through the Ajapa Mantra.
37. Restraint on the mind is the patched garment.
38. By Yoga (there is) the vision (experience) of the nature of everlasting bliss.
39. Bliss is the alms that he enjoys.
40. Residence even in the great cemetery is as in a pleasure garden.
41. A solitary place is the monastery.
42. Complete quiescence of the mind is the practice of Brahma vidya.
43. His movement is to unmani state.
44. His pure body is the propless seat of dignity.
45. His activity is the bliss of the waves of immortality.
46. The ether of consciousness is the great established conclusion.
47. Instruction in the emancipating mantra results in efficiency of bodily limbs and mind for possessing divine power in practicing tranquility, self-restraint, etc., and in the realization of the oneness of the (so-called) higher and lower Self.
48. The presiding deity (of the Taraka) is the everlasting bliss of non-duality.
49. The voluntary religious observance is the restraint of the inner senses.
50. Renouncing (tyaga) is the giving up of fear, delusion, sorrow and anger.
51. (Renouncing results in) the enjoyment of bliss in the identity of the higher and lower (self).
52. Unrestrainedness is pure power.
53. When the reality of Brahman shines in the self-there is the annihilation of the phenomenal world which is enveloped by the power of Shiva (Maya); similarly the burning of the existence or non-existence of the aggregate of the causal, subtle and gross bodies.
54. He realizes Brahman as the prop of the ether.
55. The auspicious fourth state is the sacred thread; the tuft (too) consists of that.
56. (To him) the created world consists of consciousness; (so also) the immovable and the group of various beings.

57. Uprooting (the effect of) karman is (mere) talk; in the cemetery (Self-Brahman), illusion, 'mine-ness' and ego have been burnt.

58. (The realized Parivrajaka) has his body intact.

59. Meditation on the true form which is beyond the three attributes (of Sattva, Rajas and Tamas); (even this) condition (of distinction 'I am Brahman') is a delusion which shall be annihilated The burning of the attitude of passion, etc., (ought to be done). The loin cloth ought to be rough and tight (so that the vital energy moves upward in perpetual celibacy). Deer-skin garment for long (and later to be unclad). The un-struck mantra (the Om in the fourth state turiya) is practiced by refraining from (worldly) action. Conducting himself freely (as he has reached a stage which is beyond good and bad, he realizes) his true nature which is liberation.

60. His conduct (of serving a primary Avadhuta) as a ship (to cross the ocean of worldly life and) reach the transcendent Brahman; practicing celibacy till tranquility is attained; getting instruction in the stage of a celibate student, or learning (the truth) in the stage of a dweller in the forest (Vanaprastha) he (embraces) renunciation wherein all (true) knowledge is established; at the end he becomes of the form of the indivisible Brahman, the eternal, the annihilator of all doubts.

61. This Nirvanopanishad (the secret doctrine leading to final beatitude) shall not be imparted to one other than a disciple or a son. Thus (ends) the Upanishad.

Om! May my speech be based on (i.e. accord with) the mind;
May my mind be based on speech.
O Self-effulgent One, reveal Thyself to me.
May you both (speech and mind) be the carriers of the Veda to me.
May not all that I have heard depart from me.
I shall join together (i.e. obliterate the difference of) day
And night through this study.
I shall utter what is verbally true;
I shall utter what is mentally true.
May that (Brahman) protect me;
May That protect the speaker (i.e. the teacher), may That protect me;
May that protect the speaker - may That protect the speaker.
Om! Let there be Peace in me!
Let there be Peace in my environment!
Let there be Peace in the forces that act on me!

Here ends the Nirvanopanishad, as contained in the Rig-Veda.

9. Saubhagya Lakshmi Upanishad

Translated by Dr. A. G. Krishna Warriar

Published by The Theosophical Publishing House, Chennai

Om! Speech is rooted in my thought (mind) and my thought is rooted in my speech.
Be manifest, patent, to me; be ye two, for me, the lynch-pins of the Veda.
Let not Vedic lore desert me.
With this mastered lore, I join day with night.
I shall speak what is right; I shall speak what is true.
Let that protect me; let that protect the speaker.
Let that protect me.
Let that protect the speaker, protect the speaker!
Om! Peace! Peace! Peace!

I-1: Then the Gods said to the Lord: Lord! Expound for us the science of the Goddess of Prosperity.

I-2: The Lord, the primeval Narayana, replied: Be it so. With intent minds, all of you Gods, listen! With the aid of the fifteen verses beginning with the verse 'hiranyavarnam' (of the hue of gold), etc., meditate on the four-armed Sri (the Goddess of Prosperity), whose form is that of the Fourth, who is beyond the Fourth, who is supreme over all, who is present in all consecrated seats, and who is encircled by the divinities of the seats, major and minor.

I-3: Now, the seers of the hymn on Sri consisting of fifteen verses are Ananda, Kardama, Chiklita and Indirasuta. Of the first verse, the seer is Sri. Of the (next) fourteen verses, the seers are Ananda etc. Of the first three verses, 'hiranyavarnam', etc., the metre is Anustubh. Of the verse 'kamso'smi', the metre is brihati, of the two others Tristubh (is the metre); of the next eight the metre is Anustubh. Of the remainder, the metre is Prastarapankti. The divinity is the Fire which is Sri. The seed is 'hiranyavarnam'. The power is 'kamso'smi'. The consecration of the limbs is (effected) with the words hiranmaya chandra rajatasraja hiranyasraja hiranya hiranyavarna, beginning with Om, ending with Namah (i.e. salutation), and having the nouns declined in the dative case. Next (follows) the consecration of the limbs with the triads of faces. With the verses of the Srisukta themselves consecrate, in order, the head, the eyes, the ears, the nose, the face, the neck, the two arms, the heart, the navel, the privies, the thighs, the knees and the shanks.

I-4: Seated in the spotless lotus
Coloured as its pollen heaps
Bearing in her lotus palms
Lotus pair and symbolled promise
Of fear dispelled and boons bestowed;
With jewelled crown and ornaments diverse
Wondrously adorned - Let Sri,
Mother of the world entire,
Promote our fortunes ever.

I-5: Her seat: With the goal kept in view, set down in the pericarp the seed-syllable' of Sri; and in the eight-petalled, twelve-petalled, and sixteen-petalled lotuses, the half verses of the Srisukta (hymn on Sri); outside it (the sixteen-petalled lotus), (set down) the verse 'yah suchih', etc., together with the alphabet (from a to la); (and outside, and all around) set down the 'seed-syllable' of Sri. Also, draw the ten limbs of the diagram. Then invoke the Goddess Sri.

I-6: With the limbs (e.g. 'SRAN salutation to the heart'), the first encasing (is accomplished); with Padma, etc., the second encasing; with the mantras of the Lords of the world, the third; with those of their weapons, the fourth encasing. With the hymn of Sri, invocations, etc., (must be made). Sixteen thousand utterances (of the hymn must be made).

I-7: Of the monosyllabic incantation of Rama, the Goddess of Prosperity, the seer, metre and deity are Bhṛigu, Nīcīrd-Gayatri and Sri. The power of the seed is SAM. The six limbs are SRIM, etc.

I-8: Abiding in the lotus, lotus-eyed,
Her home Sri Padmanabha's breast;
Her hands of lotus pair uphold,
And surety of gifts and fear dissolved.
Shining like to burnished gold
Bathed in waters held in jars
By trunks of elephant pair a gleam
Like white and spotless clouds;
Her crown with clustered gems bedecked
In silk exceeding pure enrobed
With sweet unguents anointed
May Sri our welfare still promote.

I-9: Her seat: The seat of Rama (the Goddess of Prosperity] consists of eight petals, three circles, divisions comprising twelve houses, and four sides. In the pericarp (are inscribed) the seed of Sri, keeping the goal in view. Worship the nine powers with the words 'prosperity', 'elevation', 'glory', 'creation', 'honour', 'humility', 'individuality', 'upliftment', and 'welfare' in the dative case, each having Om in the beginning and Namah (salutation) in the end.

I-10: The first encasing is done with the limbs; the second with Vasudeva, etc.; the third with Balaki, etc.; the fourth with Indra, etc. The utterance (of the incantation has to be repeated) twelve lakhs of times.

I-11: Sri Lakshmi, the giver of boons, the spouse of Vishnu, the donor of wealth, of golden form, is decked with a garland of gold, and a chaplet of silver. She has the sheen of gold, is in a fortress of gold, and dwells in the lotus. She holds a lotus in her hand and loves the lotus. The pearl adorns her. She is the moon-goddess and the sun-goddess, is fond of bilva leaves and is mighty. She is enjoyment, release, prosperity, increase, true increase, the ploughing (and the) development. She is the giver of wealth and the mistress of wealth. She is faith, rich in enjoyments, the giver of enjoyments, the upholder, the ordainer - these and similar terms in the dative case, with Om in the beginning and Namah in the end, are the mantras. The seat has eight limbs with the monosyllable inscribed on it. A lakh (in number) are the utterances (of the incantations). The proposition is (made with) a tenth (of the lakh). The oblation is (made with) a hundredth part. The gratification of the twice-born is (won with) a thousandth part.

I-12: Adeptship in the science of Sri is reserved for those who are free from desires; never for those who cherish desires.

II-1: Then the gods said to Him: Expound the principle indicated by the fourth (i.e. the final) Maya. 'Be it so', said He:

Yoga through yoga must be known;
From yoga, yoga does increase;
Who through yoga is ever alert,
That Yogin long delights therein.

II-2: Awake from sleep, eating but little
When food consumed is digested aright,
At ease be seated in a spot secluded,
Untroubled by pests, ever free of desire -
Such is effort. Else restrain the breath
And stray not from the path of practice.

II-3: Filling the mouth with breath, and in Fire's seat
Drawing the down-breath, there arresting,
With fingers six of hands, from thumbs commencing
Stopping the ears, eyes and nostrils, too,
Yogins behold along this way
The inner light; their minds wrapt in the course
Of varied musings on the sacred Om.

II-4: Ears, mouth, eyes and nostrils must, perforce,
Be by yoga stopped;
Clear and flawless then is heard the note
In cleansed Susumna's channel.

II-5: In Anahata, then,
Resonant with strange notes, a sound is heard.
Sacred becomes the yogin's body; thus
With splendour filled and odour heavenly
He is ill no longer;

II-6: His heart is filled;
When heart-space resounds, a Yogin he
Becomes; snapping the second knot, flows
At once the breath to middle region.

II-7: Poised in lotus seat and others, too,
Firm established must the Yogin be.
The knot of Vishnu, then rent asunder
Delight wells up supreme.

II-8: Beyond Anahata, 'the unstruck note',
Rises the drum's resounding sound;
With energy, piercing Rudra's knot
The maddala's note is heard.

II-9: The vital breath moves on to Largest Space,
The sure abode of all perfections; thence,
Ignoring mind's delight, the breath pervades
All yogic seats.

II-10: Yoga achieved, the all-pervading sound
Tinkles and hence is 'the tinkler' styled.
Then, integrated, the mind is adored
Of sages like Sanaka and the rest.

II-11: Identifying the finite with the infinite,
The fragments with the Whole, one meditates
On the vast Source; thus fulfillment found
One immortal becomes.

II-12: Through unity with Self, prevent contact
With others; so too, through Self's being
Oppose ought else's self; thus, becoming
Truth supreme, of all dualities free,
Supreme is one forever.

II-13: Renounce the sense of I; yea,
Of this world, of appearance so unlike.
Never again is sorrow for the sage,
Rooted in Truth transcendent.

II-14: Like salt in water melted and fused,
So self and mind in oneness are blended.
That concentration is styled.

II-15: Breath dwindles and mind dissolves
And Bliss homogeneous is found.
This is concentration.

II-16: Fusion of lower and higher selves
Free from all imaginings,
Is styled concentration.

II-17: Rid of the light of wakefulness,
And of the mind that dreams;
Rid of sleep that knows none other,
Free of all that causes pain;
Total void without reflections -
Such is concentration.

II-18: Through ceaseless concentrated sight
When thought of body there is naught;
Then un-stirring Self is realized -
This, concentration is called.

II-19: Whither-so ever the mind wanders
There, just there, is the prime abode;
There, just there, is supreme Brahman
That abides alike everywhere.

III-1: Next, the gods said to Him: Teach us how to discern the nine wheels. 'Be it similarly', said He: At the base is the wheel of Brahman shaped like a threefold circle of waves. In that root is a power. One should meditate on it in the form of fire. Just there is the seat in the form of desires; it yields the objects of all desires. Such is the basic wheel.

III-2: The second is the wheel of Svadhisthana; it has six petals. In the centre of it is a west-faced phallus. One should meditate on it as resembling a sprout of coral. Right there is the 'seat of the girdle', yielding the power to attract the world.

III-3: The third is the wheel of the navel, a wide whirlpool with a form crooked like a serpent's. Meditate in its centre on the 'serpent power', effulgent like a crore of rising suns and resembling lightning. It has the power of competence and yields all perfections. It is the wheel (called) Manipuraka.

III-4: The wheel of the heart has eight petals and it faces below. In its centre, on the phallus of light, one should meditate. The symbol (of the divine Power), here, is the swan. She is beloved of all and enchants all the worlds.

III-5: The wheel of the throat (extends over) the breadth of four fingers. There on the left is Ida, the moon-nerve; on the right is Pingala, the sun-nerve. In its centre, on Susumna of fair colour, one should meditate. Who knows thus becomes the donor of the perfection of Anahata ('the unstuck note').

III-6: The wheel of the palate: There flows the immortal elixir; the image of the tiny bell is in the orifice whence is suspended 'the royal tooth' (the uvula) the tenth opening. One should meditate on the void there. The dissolution of the mind-stuff takes place.

III-7: The seventh, the wheel of the brow, is of the measure of the thumb. There, on the eye of knowledge, shaped like a tongue of flame, one should meditate. That is the root of the skull, the wheel of Ajna, the giver of power over words.

III-8: The Brahman-orifice is the wheel of nirvana. There should one meditate on the opening shaped like a thread of smoke, thinner than a needle. There is the seat of meshes, the yielder of release. Therefore, it is the wheel of supreme Brahman.

III-9: The ninth is the wheel of space. There is the lotus with sixteen petals, facing upwards. Its pericarp in the middle is shaped like the 'riple peaks' (the centre of the eyebrows). In its centre one should meditate on the up going power, the supreme void. There indeed is the seat of the 'full mount', the instrument of fulfillment of all desires.

III-10: Whoso constantly studies this Upanishad is purified by fire and by air; he comes in possession of all wealth, grains, good sons, wife, horses, lands, elephants, animals, she-buffaloes, female attendants, yoga, and knowledge. No more does he return. Such is the mystic doctrine.

Om! Speech is rooted in my thought (mind) and my thought is rooted in my speech.
Be manifest, patent, to me; be ye two, for me, the lynch-pins of the Veda.
Let not Vedic lore desert me.
With this mastered lore, I join day with night.
I shall speak what is right; I shall speak what is true.
Let that protect me; let that protect the speaker.
Let that protect me.
Let that protect the speaker, protect the speaker!
Om! Peace! Peace! Peace!

Here ends the Saubhagya-Lakshmi Upanishad, included in the Rig-Veda.

10. Tripura Upanishad

Translated by Dr. A. G. Krishna Warriar

Published by The Theosophical Publishing House, Chennai

Om! Speech is rooted in my thought (mind) and my thought is rooted in my speech.
Be manifest, patent, to me; be ye two, for me, the lynch-pins of the Veda.
Let not Vedic lore desert me.
With this mastered lore, I join day with night.
I shall speak what is right; I shall speak what is true.
Let that protect me; let that protect the speaker.
Let that protect me.
Let that protect the speaker, protect the speaker!
Om! Peace! Peace! Peace!

1. Three cities are there, and pathways three for all.
(On the dais of Fortune) are letters a, ka, tha and others.
In them there dwells, never-aging, ancient,
The exceeding grandeur of the gods.

2. Subject to Her whose sources are nine
Shine forth the centres nine and Yogas nine,
Nine deities and regents of the planets nine,
Gentle healing deities nine and gestures nine.

3. The One she was, the Foremost;
She was the nine, the nineteen and the twenty-nine;
The forty, she; may the radiant energies three,
As fond mother's love, encircle me.

4. In the beginning was up blazing Light;
Gloom and Motion stretched athwart the Ageless;
The Moonlight gladness and delights; these spheres
Adorn indeed (the knowers of Brahman).

5. Of the three lines, abodes, three worlds and three spheres
With triple constituents (She is the prop).
This group of three among the sheaths is prime.
In diagram drawn with mystic words
The God of Love with Fortune's Goddess dwells.

6. The Exhilarating and the Proud,
The Auspicious, the Lucky and the Lovely,
The Perfected, the shy, the Witty One,
The Gratified, the chosen and the Full,
The Wealthy, the Forbidden, the Graceful,
The Eloquent - (These on Consciousness do wait).

7. Attended thus the Power of Consciousness
Is drunk with the drought of Immortality;
Knowing Her and worshiping Her throne
(Her devotees) on heaven's great vault do dwell
And enter the supreme Triple City.

8. Desire, the womb, the Digit of Desire,
The Wielder of the Thunderbolt, the Cave,
Ha sa, the Wind, the Cloud, the King of Heaven,
Yet again the Cave, sa ka la and maya -
Such is the primeval Wisdom, embracing all,
Mother of the vast universe.

9. Uttering in secret Her three basic letters -
The sixth, the seventh and the eighth -
Lauding the Lord, the theme of the Upanishads,
The Seer, the Fashioner, the Free to Will,
(Seekers) achieve the state of Immortality.

10. The Mother of the Universe sustains
Her abode - the Destroyer's Face, the Circle of the Sun,
The core of sounds, the span of time,
The Eternal, half the lunar month;
With sixteen (She sustains the core of their abode).

11. Or, worshiping the digit of desire in its manifold forms,
Enthroned in the three cavernous homes and in symbols
Of the rounded breasts and face set in the spheres,
The man of desires gains that which he wants.

12. Dressed fish, goat's flesh,
Cooked rice, pleasure of sex,
Who offers to the Goddess great,
Merit and success for himself achieves.

13. With (Sarasvati) fair and (Lakshmi), World's Mother,
(Gauri), roseate, primeval Power, withdrawer of the world,
Binds with noose creatures who grasp, and tread
Attachment's path; and swiftly smites with bow and arrows five.

14-15. The Power of Consciousness and desire's Lord,
Lord of auspicious powers, coequals both,
Of equal prowess, in energy equal,
Grant gifts to the fortunate here.
Of the two, the un-ageing Power, the world's womb,
With offering of knowledge pleased,
Removes the aspirant's twofold sheath.
With mind averted from illusion's sphere
He becomes Creator, Protector,
Withdrawer of the world;
Nay, one with Cosmic Being.

16. This is Tripura's great Upanishad,
Imperishable, which, in glorious words
The Rig, Yajus, Saman and Atharvan
And other forms of knowledge laud.

Om, Hrim, Om, Hrim - thus ends the secret doctrine.

Om! Speech is rooted in my thought (mind) and my thought is rooted in my speech.
Be manifest, patent, to me; be ye two, for me, the lynch-pins of the Veda.
Let not Vedic lore desert me.
With this mastered lore, I join day with night.
I shall speak what is right; I shall speak what is true.
Let that protect me; let that protect the speaker.
Let that protect me.
Let that protect the speaker, protect the speaker!
Om! Peace! Peace! Peace!

Here ends the Tripura Upanishad, included in the Rig-Veda.

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